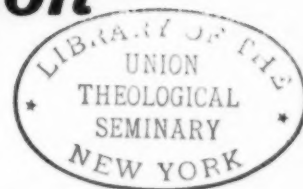


The CHRISTIAN CENTURY

A Journal of Religion



Juggling the Missionary
Dollar

By Charles Stafford Brown

Lambeth Speaks

An Editorial

Europe's Religious
Pessimism

By Reinhold Niebuhr

Fifteen Cents a Copy — Aug. 27, 1930 — Four Dollars a Year

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The CHRISTIAN CENTURY

August 27, 1930

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The Office Notebook

There is one type of letter-writer who contributes more than his due share to that editorial tired feeling. He is the pest who either opens or closes his contribution with, "Of course you won't dare print this." The purpose of the taunt is probably to enrage the editor to the point where he shouts, "Oh, I won't, won't I? Here, printer, rush this to the linotype! I'll show this bird!"

But we never do. Neither do we print the letters. Well, seldom ever. The reason being not fear, as the authors may imagine, but the simple fact that letters of that kind almost never say anything worth printing. Generally, matters like grammar and spelling seem to have been left out of account. Frequently, there are the wildest sort of statements, without a scintilla of supporting evidence. Often, there is a childish peeve against something or somebody. And never is there that good spirit in which alone productive discussion can be conducted.

Another pest in the letter-to-the-editor business is the fellow who is sure we have sold out. Either that, or we've got some sort of an ingrained grouch against his gang. A little while ago, when it seemed necessary to refer less than sympathetically to the activities of a certain ecclesiast, our mail contained more than the usual quota from the brethren who knew now that we had sold out to the wets. And every time we mention any practice of any denomination with less than three ringing cheers, we are sure to be told that our inveterate antipathy for that denomination has been a matter of common knowledge for the last twenty-two and three-quarters years.

How do they get that way? Do these pen-in-handers believe themselves? Every once in a while we are tempted to print a batch of such letters. But what good would it do, outside of subjecting the writers to public exposure? And there's a law against that.

While on this subject of letters, we can't refrain from referring again to the extraordinary length of the letters that come from missionaries. Many of them are good letters, but to edit them down to reasonable length takes time—more time than is frequently available.

But when a letter comes in that makes a single point, makes it in good humor, and makes it inside 300 words, that letter is the joy of the editorial heart. It doesn't matter in the least which side of a question the letter may be on. Journalism, like horse racing, thrives on differences of opinion.

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The CHRISTIAN CENTURY

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EDITORIAL

JUST when does an individual's private business become everybody's business? There may be several answers, all equally true. Sometimes quantitative considerations are enough. If a man lights a candle on his kitchen table, that is his business.

A Million a Year From A Million a Month

If he sets up a ten-million candle-power beacon on his roof, that is something more than his private affair. Which being the case, it seems equally obvious that when a young man acquires by inheritance a fortune estimated at three hundred million dollars, when—according to newspaper report—he settles an income of a million dollars a year upon the wife who is divorcing him just two weeks prior to his re-marriage, and when he bears a name which his grandfather made internationally famous as well as locally honored, his matrimonial and financial affairs are of significance outside of his own family circle. The matrimonial matter may be passed over without even formulating the obviously appropriate comment. But how long is it going to take humanity to learn that an unearned fortune of three hundred million dollars is a symptom of social disease, and then to learn how to cure that disease? The thing as it stands is too preposterous to be credible if it were not known to be true.

Our Fantastic Social Order

HERE is a world that, taken as a whole, lives perilously upon a narrow margin of subsistence. Much of it lives worse than precariously upon the slippery slope between actual want and sheer starvation. Men spend the whole strength of their waking hours to get the meager essentials of existence, working always in the shadow of the impending disaster which some slip in the economic machinery will bring thundering down upon their heads; or they tramp the streets looking for work by which to earn the next meal; or they till the soil from dawn to dark with industry and intelligence and find at the end of the

year that they are deeper in debt than they were at the beginning of it. And at the same time the world of which these men form a part pays to an idle youth an income sufficient to enable him to pay alimony at the rate of a million a year and still have left more than a million a month. It is fantastic. The million a year alimony may be not the exact figure; it is not really alimony but a private settlement made out of court; but the total picture is accurate. The possibility of such a thing rests upon no reasoned adjustment of our economic and legal system to either the principles of justice or the facts of life. If a hundred men were afloat on a wrecked boat, or cast on a desert island, and one man of the hundred was the legal owner of all the available food, there would be a swift and decisive revision of the code to meet the concrete situation. The economic world presents a vastly more complicated set of facts, and the simple and direct procedure which would solve that problem will not solve the actual one. But a real problem exists and it is not going to be solved by standing pat on the traditions under which the present absurd inequities have grown up.

What Do We Do With The Time We Save?

A WORSHIPER with a mathematical mind held the stop watch on a service one morning thirty years ago and made record of the exact time consumed by each part of the service. A correspondent sends the record to this office with the suggestion that it may indicate some trends in public worship. Perhaps it may. The main facts are these: The entire service lasted 90 minutes and 30 seconds. Trend number one: toward shorter services. The voice of the minister occupied 56 minutes and 20 seconds, of which the sermon took 34 minutes, prayer 10, scripture 7, and announcements 4—omitting seconds. Trend number two: most ministers talk less—which might be counted as an advantage except that the proportionate reduction is greater in scripture and prayer than in sermon. Getting the announcements

out of the service and on the printed calendar is clear gain. The organ and choir occupied 20 minutes and 45 seconds, of which more than 16 minutes was devoted to anthems and solos. Too much anthem and solo unless the quality was extraordinary; probably too much anyway. The organist had only four and a half minutes, which is not much if it included both voluntary and postlude. Trend number three: toward rather less vocal and more instrumental music. Perhaps we are learning the possibility of worship without words—if we do worship while the organist plays. The congregation sang hymns for 12 minutes and 25 seconds, with an added minute for the doxology. After which this mathematical worshiper probably caught the 12:47 train and went home to a Sunday dinner which it took him 57 minutes to eat and 4 hours, 19 minutes and 36 seconds to digest. The time devoted to reading the Sunday paper was doubtless less than now, for the paper was not so large, and the mileage for the afternoon is vastly greater now than then. General conclusion: the principle of "Make it snappy" has been applied to the worship aspect of our Sunday activities, but otherwise the acceleration of speed has been accompanied by no saving of time.

Salvation Through Exhortation

ON ANOTHER page, that doughty and veteran champion of an applied Christianity, Robert Whitaker, takes *The Christian Century* to task. Dr. Whitaker believes that a recent editorial, after making a fair start toward describing an evil situation in American life, wound up in nothing but vague and pious exhortation, and so really gave no help to those who might wish direction for an effective attack on the evil under survey. We are not willing to admit that Dr. Whitaker's strictures are fully deserved. For one thing, the editorial in question was quite long enough as it was, and an attempt to have imposed a program of action on the paragraphs of diagnosis would have stretched it beyond any possible journalistic use. Such exhortation as there was had to be crammed into a few closing sentences, and had to be expressed in rather general terms. But even under these conditions, it does not seem to us that Dr. Whitaker has fully made his case. He holds that the editorial desired the churches "to inveigh against the moral reprehensibility" of the higher-ups," yet it will be searched vainly for the sentence which he puts inside quotation marks. What *was* demanded was that the church "set up and insist upon high standards of social responsibility" for all, which is not essentially different from Dr. Whitaker's own "recognition that material understanding and adjustment are the necessary prelude to the settlement of any and all moral problems." But we are not disposed to press our defense too much. Whatever the justification in the present instance, it is a good thing that Dr. Whitaker has made the point he has. It is one of

the tragic weaknesses of the church that it is "prone to wander" from the main issue when the point of application is reached, and to content itself with homilies that fill its cheeks with words but leave its hands idle. So we believe, with Dr. Whitaker, that the opposition of the church to greed must be much more realistic and much more determined than it has been. And we trust that these pages may be of use, from time to time, in making precise suggestions as to the forms which this opposition may take—even more precise, in fact, than Dr. Whitaker himself makes.

Long Life to Princess Elizabeth!

BEFORE this issue can reach our subscribers, it is almost sure that the happy event in anticipation of which Mr. J. R. Clynes has been immured at Glamis castle in Scotland for the last two weeks will have taken place. All Britain, a faithful press informs us, is quivering in anticipation. And if the second child of the duke and duchess of York should prove to be a boy, such celebrations are forecast as will recall the arrival of Edward VI or French transports at the birth of the king of Rome. Since a boy seems to be so ardently desired in Britain's royal family, let us hope that a boy it proves to be. But, for the life of us, we cannot understand the popular temper in this matter. The British crown has become, as every Englishman will assure you, a symbol. The occupant of the throne sits there to preserve a tradition and to maintain a sentimental tie which holds together the far-flung portions of the British realm. Then why, in the name of all symbolism and sentiment, long for a prince to displace the delightful little Princess Elizabeth as heir apparent? England has no reason to regret the days when she has been ruled by a woman. The only genuinely impressive monarch produced by the present house of Windsor was Victoria. The men in the line are all right enough as kings and princes go—or have been since Victoria and her consort took them in hand—but if the champions of British monarchy really knew their business they would see to it that the throne was reserved from this time forth for smiling, beautiful queens, with a dimpled baby princess always waiting in the offing for the day of coronation.

Prophetic Truth for Southern Industry

THIS man Patrick Henry Callahan, of Louisville, Kentucky, is worth watching. Not only is he a full-fledged Kentucky colonel, but he is a successful manufacturer, one of the most intelligent champions of national prohibition now loose in the land, and a leading layman in the Catholic church. When Colonel Callahan speaks on any subject the thoughtful southerner listens. The more interesting, therefore, is it to turn to the reports of the southern industrial conference held at Blue Ridge, North Caro-

lina, last month, and see what this Louisville paint and varnish maker had to say as to the future of southern industry. Here are a few samples of the Callahan industrial wisdom:

In whatever fields his talents are exercised . . . when a gifted and powerful leader forgets that the improvement of human relations is the only worthy or considerable object of his genius, his enterprise is doomed to unaccountable reverses.

A "saving" wage is rapidly succeeding the living wage. The business that cannot pay such a wage cannot be justified, is a hindrance to normal human relations, and by that token has no right to exist.

It is as necessary to the worker and his family to have continuous employment as to have a living wage when he is employed, and a so-called living wage is miscalled if the employer feels free to discontinue the means of livelihood of workers in order to continue to pay interest or dividends on money. The business that cannot carry its normal working force in times of depression has no more right to exist than the one that cannot pay a living wage in normal times.

The "saving" wage, continuous employment, old age security are all different phases of one problem, which can be solved only by the application of the fundamental principle that business is made for man, not man for business.

All of which may be respectfully submitted to industry in other regions than below the Mason and Dixon line.

Bunyan's Contribution To Hymnology

WHO ever thinks of John Bunyan as a writer of hymns? Well, he wasn't, but he wrote one that has found a place in several recent collections, and one or two others that easily might. Or as a poet? He was not that either, in his main intention, though he wrote five or six thousand lines of verse, much of which is respectable and some of which may be called poetry. A recent study of Bunyan's "hymns," if they may be called so, by Louis F. Benson, reveals facts not generally known about the tinker-pilgrim's metrical output. Bunyan never intentionally wrote a hymn for use in church. The Baptists of his day were greatly in doubt as to the legitimacy of singing as a part of public worship, and as to who should be allowed to sing if anyone, or what should be sung if anything. The "anti-organ" opinion of both earlier and later days had a more extreme counterpart in an anti-singing party, and the close communion principle was carried still further in close singing—which means not close harmony but the restriction of the privilege to members of the church. Bunyan apparently shared the second of these opinions but not the first. He thought that singing was a divinely appointed ordinance, but only church members should engage in it. The best of his poems, "He that is down needs fear no fall" and "Who would true valor see, let him come hither," have the tang and pungency of Shakespearean songs. The latter, indeed, seems an obvious echo of "Under the greenwood tree" in "As You Like It," which Bunyan certainly never read but may have heard hilariously shouted on the village green

or bawled about the table in his tavern days. It would have been like him to pick up something from the mire and turn it to an edifying use, and it was of his genius that he did it without robbing it of its vigor or making it seem any less original than the original. A generation that can use Luther's magnificent "A Mighty Fortress" and make the necessary allowances for its antiquated demonology ought to be able to find a place, in spite of quaint imagery of "hobgoblin nor foul fiend," for Bunyan's dramatic challenge to the pilgrim life, even though it may not fit the mood or match the phraseology of our conventional forms of worship.

Lambeth Speaks

IT IS gratifying to be able to report that full justice seems not to have been done to the Lambeth conference by the advance information, semi-officially circulated, that its outstanding achievement was the setting forward of the presiding bishop of the Protestant Episcopal church in the United States from sixteenth to seventh place in the precedence of bishops. Pleasing as that promotion might be to the parties immediately concerned, and deserved as it no doubt is by the American primate, all those who, like *The Christian Century*, profess an open mind willing to be persuaded of the practical value of bishops in the administration of the church must have experienced, as *The Christian Century* did, a disappointment amounting almost to dismay upon being told that the pooling of the wisdom of all the bishops did not issue in anything more important than the re-ranking of the bishops themselves.

But it did. The fuller reports which are now available, even though the complete text of the seventy-five resolutions adopted has not yet been transmitted, make it evident that the corporate wisdom of the Anglican churches, in so far as it was represented by the 307 bishops who attended the conference, did not shrink from attacking some of the most difficult and delicate problems that now confront both the church and society. Among those upon which pronouncements were made are: war; marriage and divorce; birth control; imperialism; race relations; the place of woman in the church and in its ministry; and Christian unity.

Upon some of these topics, to be sure, the resolutions and the encyclical issued by the archbishop of Canterbury on behalf of the entire conference give more evidence of a feeling that something ought to be said than of a clear conception of just what ought to be said. Birth control, for example. One cannot blame the bishops for handling it with a gingerly touch. It is a highly explosive subject, and one is hesitant about throwing TNT downstairs—especially in one's own house. When the conference admitted—not unanimously but by a majority vote—that there are conditions under which there may be "a clearly

felt moral obligation to limit or avoid offspring" and to do so by other than the "primary and obvious method," it made a declaration which, considering the naturally conservative tendency of such a body, must be rated as extraordinarily bold. When it added that the choice of methods must be made "in the light of Christian principles," it was apparently more interested for the moment in heading off criticism than in revealing just what it had in mind.

Clear thinking and plain speaking were here swamped by vague edifying phraseology. But clear thinking came to the top again in two very definite and commendable statements: that birth control should not be practiced in the interest of selfishness, luxury or mere convenience; and that it ought not to be pressed upon the poor as a sufficient means of adjustment to those unsatisfactory economic conditions which should be radically changed. There the bishops really said something. Not particularly shocked at the idea of teaching a workingman how not to have a family if he cannot afford to have one, they assert that, while this may solve his immediate personal problem, it by no means solves the problem of a Christian society. The complete solution lies in such a change in economic conditions that he can afford to have a family, and that change must be brought about by "the influence of Christian public opinion." On the whole, there was a good deal of courage mingled with the natural caution of the bishops in handling this dangerous topic.

So it was with the resolutions dealing with war. Whether or not a Christian is ever justified in bearing arms, and whether the church ought under any circumstances to give its blessing and sanction to war, seemed perhaps questions either too academic or too controversial to be discussed profitably. There was, at any rate, no deliverance on either of these points. But there was a declaration of independence which goes at least as far as saying that the church will hereafter judge for itself whether, in the event of war, it feels justified in supporting that particular war.

War as a means of settling international difficulties is incompatible with the teaching and example of Jesus, say the bishops. The nations have renounced it. One might have expected at this point an equally decisive renunciation of it by the church. Surely it would not be treasonable for the church sweepingly to refuse to sanction what the state has sweepingly renounced. But the bishops were unwilling to go quite so far. They declare only that the church should give no countenance to a war over an issue which the government of its own country refuses to submit to arbitration or conciliation. Even this implies that the church will pass its own judgment upon the justification for any future war, and that it invites individual churchmen to do the same before giving it their support.

The conference takes issue squarely with the new article of faith of our own war department, that war "as a method of defending the right" (i.e., our side)

"and opposing evil" (i.e., the other side) is consistent with the teaching of Jesus. While doing so, it leaves a door by which Christians may pass into the ranks of the supporters of war, but it puts the key to that door in their own hands. This is a real advance, though only a half step. The heart of the conference was in the right place, but it lacked the courage of its own convictions. If war is "incompatible with the teaching and example of Jesus" and if it has been condemned, outlawed and renounced by the governments of the world, what is the corollary? Surely something more decisive than advice that the church should not countenance a war until arbitration has been offered.

Cautious generalities, again, are characteristic of the utterances regarding the treatment of subject peoples. With the case of India standing as it does, it would have been too much to expect anything more than a guarded declaration that "the ruling of one race by another can only be justified when the highest welfare of the subject race is the constant aim of the government and when admission to an increasing share in the government of the country is the objective steadily pursued." As to race relations in the church, "all communicants, without distinction of race or color, should have access in any church to the holy table of the Lord, and nobody should be excluded from worship in any church on account of race or color."

The place of women in the work of the church is enlarged, even to the extent of permitting deaconesses to participate in the administration of baptism, to read the morning and evening prayer and the litany, and to preach except in connection with the communion service.

The paragraphs on divorce show, naturally, no relaxation of devotion to a high ideal of life-long and monogamous marriage, but they exhibit a new concern for the welfare of the individuals who may be involved in matrimonial situations that are something less than ideal. They appear to interpose no special objection to the marriage of divorced persons and impute no moral fault to divorced persons who remarry; only, "the conference recommends that marriage of one whose former partner is still living should not be celebrated according to the rites of the churches." The admission of such a person to communion is referred, without recommendation, to the bishop of the diocese.

In all of this there is evident a desire to get away from the arbitrary enforcement of cast-iron rules and to consider concrete cases and human interests; to minister to people who may have been foolish, or unfortunate, or worse, without condoning their folly or their sin. The bishops know—as who does not?—what are the terms of an ideal Christian marriage. But they have become aware that there are some conditions as irremediable as death which may arise to frustrate the achievement of this ideal before death does them part. And when people take what steps they can to salvage their remaining years, human

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problems arise about which the church has to do something other than wash its hands of the whole matter while it continues to proclaim its ideal. One may be glad that the bishops at Lambeth were very careful on this point, but also that they showed distinct signs of seeing that the church cannot do its whole duty by merely enforcing its traditional rules without regard to the interests of the people who are involved.

Considering how large a place in the story of recent Christian unity movements has been occupied by "Lambeth proposals," it was to be expected that the findings and recommendations of the conference on this subject would be liberal without being radical. So far as can be determined from the partial reports now in hand, this seems to have been the case. There were overtures to closer cooperation with the newly united Church of Scotland and with the free churches of England. There was a relaxation of the ancient rule which restrained Anglican communicants from partaking of the communion in other churches. There was a cordial attitude toward the proposed plan of union in South India. On this topic, as on the others that have been mentioned, there was no enunciation of new principles and no renunciation of old divisive doctrines. A conference of bishops does not work that way. There was, instead, a gradual inching along toward better adjustments to the concrete situations with which the church is confronted.

The wholehearted and unanimous support which the conference gave to the South India union project was perhaps the most definitely liberal and progressive of its findings. It is to be understood that the Lambeth conference is not a legislative body; it makes recommendations, not laws for the church. So far as the Anglican church is concerned, South India constitutes an independent jurisdiction which must take the responsibility for making its own final decision. But it is tremendously significant to find this great company of bishops, headed by the archbishop of Canterbury, solidly in favor of an arrangement which admits, even tentatively and temporarily, the validity of non-episcopal ministries in the interest of an actual advance toward the unity and efficiency of the church.

When three hundred bishops get together, there is not an assembly of theologians, or of radical reformers, or of social theorists, or of free-lance journalists, but a company of administrators every one of whom feels, on the one hand, the responsibility for maintaining the traditions of his church and, on the other, the responsibility for getting ahead with the concrete business of the church and ameliorating the social order at those points at which it is most readily susceptible of improvement. The administrative task urges them on; the traditions hold them back. The resultant movement is a limited advance along diagonal lines. And the total impression that one derives from their deliberations and conclusions is that they are not so much afraid on their own account to advance faster and more directly as they are afraid that in a more bold and decisive advance they might not be

able to carry with them the main body upon whose support any program of readjustment must depend for its success. Here, as elsewhere, progress is hindered less by one's own doubts and fears than by one's fears of the results of other people's fears.

Europe's Religious Pessimism

[EDITORIAL CORRESPONDENCE]

Utrecht, Holland, August 3.

OUR little conference is drawn from the ends of the earth. There is hardly a theological or religious position in Christendom which does not find some representative here. The World Student federation which has called us together is really an ecumenical influence of no mean proportions for it deals with young life, not yet as firmly molded as that which is represented at Stockholm and Lausanne. Russia is represented by a young man of the Orthodox church who has been trained in an English seminary of the Anglo-catholic persuasion. The representative of India is ripe in years and experience and we seem very youthful to him, not only in our individual capabilities but as representatives of European culture. He makes good natured fun of our theological jargon, which he finds very meaningless. I like his story about his mother, who read her New Testament devotedly and fell back in her old age upon the Bhagavad-Gita without diminution of her interest in the gospel, happy to find by way of the former new insights into the latter. I think that story shocked some of our continental friends. They never tire of insisting that the gospel must not be brought into comparative relation with other religions.

China is represented by a realistic young man in whom the old ethical realism, revealed in Confucianism, is combined with modern scientific skepticism. The discussions of religious experience which deal with man's tragic impotence and sense of guilt—the continental emphasis—leave him baffled, I think. The French delegate has a religion as positive and conservative as the rest of the continentals, but he enters more sympathetically and understandingly into the thought and feeling of those who differ from him and closes the conference with a priceless exposition of the kind of unity which is possible in diversity.

The Germans are strongly influenced by the new dialectic theology, called Barthianism in America. They reveal a very profound piety and defend their positions with great dialectic skill. Explicitly and implicitly they accuse the Anglo-Saxon world of not yet being emancipated from the age of enlightenment. They have left the enlightenment behind and have returned to the Reformation. They have undoubtedly rediscovered spiritual treasures there. Only one

would like to rid oneself of the uneasy feeling that they have turned their backs on all that was good in the enlightenment, as well as on all that was bad. They want faith, revelation and redemption to be something quite different from anything in moral and social experience. They consciously deepen the religious life by narrowing it. This is not the unreflective orthodoxy of our own country. It is a highly intellectual attack upon all forms of intellectualism in religion. The Dutch representatives are in pretty thorough agreement with the Germans.

The English and Americans are, from the perspective of the continentals, similar in their emphasis. They believe in the kingdom of God, which is to say that they believe religion can be made socially and ethically useful. That is regarded as a mistake for various reasons, but chiefly because it betrays them into an optimistic view of history and beguiles them with illusions that any next step in political and social programs is a vestibule to the kingdom of God on earth. There is an interesting difference within the English delegation. One member of it, a young man who has addressed many a student conference in America and is a trusted and tried leader of the British student movement, is an Anglo-catholic. He is also a socialist. This combination of Catholicism, intellectualism and socialism is intriguing. Our own culture is not yet deep enough to effect such combinations. Our Anglo-catholics have the embroidery but little of the social passion of these English Anglo-catholics.

We touch upon every moral, social and religious problem during our five days of conference, and everywhere differences of feeling and conviction emerge. They follow geographical and national patterns to so large a degree that one feels oneself losing one's individuality in the debate and emerging as a type. The continent thinks we have dissipated the spiritual treasures of the past and are feeding on husks. Their religion expresses itself in profoundly individual terms, in the sense of guilt and inadequacy with which the soul approaches the holiness of God and is convicted by it, until it finds the grace of God and is saved by it. One wonders whether this is the emphasis of old nations whose goals of faith have so often proved a mirage in the desert that they can no longer believe in any salvation except one which is effected above the area of history. This emphasis would seem to explain to us why religion has so little to do with politics and social life on the continent. They would answer us that, for all our emphasis upon the "social gospel," our political and social life is no better than theirs. To pretend that it is, is merely an example of Anglo-Saxon hypocrisy. Here we have the same difference of emphasis within the body of Christianity as we have in a slightly different way between Buddhism and Christianity, a difference between pessimism and optimism, between a religion which has some hope for life and one which is an escape from a life which has been consigned to futility.

Whatever the dangers of this religion of quietism and pessimism, one is grateful for contact with it when it expresses itself in the deep piety of such men as one finds at this student conference. Its profound sense of the tragic character of life; its realistic analysis of the processes of history which Anglo-Saxons always tend to give an undeserved aura of virtue and sanctity; its faith in a transcendent God whose holiness prompts the believer to deep contrition and whose grace saves him from sin, its insistence on absolute certainties which can be set against the relativities of time and place, all these characteristics will be judged by the superficial humanist as vestigial remnants of the thought forms of other days, while those who look more deeply into life's profundities will recognize in them the evidences of the return of our age to the issues which transcend time and history.

This orthodoxy is not an orthodoxy which holds frantically to old modes of thought because it does not understand our new world and is oblivious to its problems; this is an orthodoxy rather which has run down every pathway of rationalism and intellectualism until it found that it led nowhere and has come back therefore to give life meaning by an adventure of faith. If only this emphasis were possible without forcing the adventure to become an experience quite irrelevant to every ethical effort! The young men at this conference are too wise to push the present continental position to the limit where it becomes destructive of every moral energy. But it is not difficult to see that this is where the emphasis leads when pushed to the ultimate.

This emphasis leads to a quietism which is almost unbelievable for an American. One is rather disappointed that a radical group like the Christian socialists in Germany combine with a very profound philosophical discussion of the relation of Christianity to socialism immediate objectives of the kind which are long since taken for granted among us. They think it is important, for instance, that the German churches be persuaded to celebrate a "peace Sunday" and thereby express their interest in the ideal of international conciliation. Perhaps it is important, but the fact that such an elementary acceptance of a social ethical program for the church is not yet conceded shows how profoundly extra-ethical the religion of the continent is.

But if one entered such a conference as ours with the proud assumption that one has nothing to learn from such a religious emphasis as this, one does not leave it so. There is among these continental Christians a definiteness of conviction and a profundity of religious experience which bears its own ethical prints. One cannot search as reverently for the will of God and commit oneself as absolutely to it as these people without gaining tremendous power. The sense of appreciation is heightened as one leaves this conference and casually meets a group of liberal American clergymen with their facile optimism and their bland assumption that they are helping to save the world,

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while the brutal inevitabilities of international life, high tariffs, international debts, worldwide unemployment, and so forth, unfold themselves without being changed by a hair's breadth for all our Christian idealism.

As between religious pessimism and religious optimism, I suppose pessimism is the more dangerous. Man is, after all, not completely impotent before the forces of history and a religion which persuades him that he is, is ultimately a peril to the good life. But while pessimism is more dangerous than optimism it is also in many respects more realistic and more spiritual. It does not, at least, lead to the hypocrisy of sanctifying the brutalities of history in the name of a tepid idealism which changes little and pretends much. This conference has taught me again how dangerous all parochialism is and particularly religious parochialism. We need the emphasis of continental Christians as much as they need ours. Without each other we destroy the vigor of the Christian gospel which has always maintained its greatest power in a combination of pessimism and optimism, and in the worship of a God who is on the one hand above history, and on the other hand in history. Without each other, Anglo-Saxon Christians easily sink into an optimistic pantheism, while continental Christians give themselves to a sanctified futilitarianism.

REINHOLD NIEBUHR.

Writing and Doing Right

A Parable of Safed the Sage

ON THE north shore of the strip of salt water which divideth Long Island from New York, in a place where one may See the Sound but may not Hear the Sea, abideth Billy Muldoon, the Solid Man, who put Courage and punch into John L. Sullivan and Theodore Roosevelt and some of the rest of us. And beside being a former first-class fighting man he is a Philosopher. And these be his two Mottos:

DO RIGHT AND FEAR NO MAN
DON'T WRITE AND FEAR NO WOMAN

Now the more I think of the Philosophy of Billy Muldoon, the more wisdom do I behold in his distinction between Writing and Doing Right.

Well did my friend Saint Paul declare that the Letter Killeth. And wise was the man who wrote these lines:

Lives of great men all remind us
As their pages oft we turn,
That we're apt to leave behind us,
Letters that we ought to burn.

For the recent biographies of George Washington give more space to his Sally Fairfax letter than to his Farewell Address or the Declaration of Independence or the Constitution of the United States; and the

recent Lives of Benjamin Franklin have as their chiefly advertised feature a Letter of his which I judge was mostly Humorous yet not wholly so. And they revel in it beyond all his Philosophy and the Wisdom of Poor Richard. Whereas my old friend Aristotle flirted with an Athenian flapper who slapped him in the face when he essayed to Kiss her, and the Athenians only had a laugh about it. Whereas if he had written what I presume he said unto her, the biographers of the present day would set small store by what he spake concerning Philosophy and would have filled up half their books commenting on a letter that represented the mild folly of a passing hour. And I have noticed that when men close with, Burn this letter, they practically insure that the letter shall be preserved, and come up again for their discomfiture.

Therefore do I applaud the wisdom of Billy Muldoon. For I believe it is always Right to do Right, and that to do Right is the only safe rule of conduct. And it seemeth that while a man should be careful of the words he doth utter, there is more than twice as much reason why he should take heed concerning the words that he doth write.

A Prayer for Labor Day

ALMIGHTY GOD,

Who hast called men to be co-workers with Thee

In market and mine, on farm and in factory,
We crave Thy blessing on all who toil:
May they have strength for their labor and love for their task;

Grant them remuneration that shall be adequate
And satisfaction in work well done;
Hear us for those who seek occupation and find it not;
For those who fear the loss of livelihood
And are unwanted in their waning years;
Grant them security of employment, and protection
In the late afternoon of life.

Let not the earning of their daily bread
Be upon the shoulders of little children,
Nor youth be called to labor before its time;
Sensitize, we pray, the social conscience;
Give moral will and keen intelligence to right all social wrongs;

Deliver us from the futility of force
And from the influence of the demagogue;
Save us from smugness and indifference.
We would repent us of our selfishness;
When we buy goods as "cheap" may we not forget
How great the price, perhaps, in children's toil
Or ill-requited labor; may we still remember
That though man lives by bread,
He does not live by bread alone;
May those who cleave the wood and lift the stone
Behold Thee there, O Christ, and may Thy presence
Both sweeten toil and lighten labor;
Above the work of the world O wilt Thou stand:
We build in faith the city of God. Amen.

GLENN W. DOUGLASS.

The Dogs of War Are Baying

By Vincent G. Burns

IF THE proverbial man from Mars should suddenly descend to this planet and inquire of our wisest mortal the recipe for a nice big war, we can almost surely imagine the sage prescribing something like this: Take a gallon of economic rivalry, add a pound of nice ripe rumor, one large piece of malicious antagonism, together with a big handful of false propaganda, an ounce or two of suspicion and a dash of jealousy. Don't forget to add some militaristic pepper and some patriotic pride as seasoning. Bring to a boil on a good hot fire of hatred, and you'll get the juiciest, bloodiest kind of a war.

How to get war is one of the easiest lessons in the history books. It is simply: Cultivate in your nation, over a long enough period of time, a widespread antipathy for some supposed enemy nation, and war certainly follows. And if you read history carefully you'll see that the bitterest antipathies always grow in the economic fields. Strange how it is almost always the same thing that rises up to cause trouble: money, money, money. One source of conflict universally in the home, in the church, in the world: dollars, dollars, dollars. The scripture writer knew what he was talking about when he said that the love of money was the root of all evil.

Bitter Fruit from the War Tree

War is a tree. The root is economic. The trunk and branches are of bitterness and bad feeling and malice. The fruit is murder, horror, universal agony and ruin.

Surely, to look at the world war is all the proof we need. The root of the world war was the economic collision of Germany with Great Britain. Here was Germany making her strong bid for the commerce of the orient with her railway to Bagdad, and with the completion of the Kiel canal and the expansion of her merchant marine challenging England's supremacy on the seas. Germany's aggressive assertion of her right to a place in the sun of world-power was arousing in England, in France and later in America an antipathy which was to be expressed at first in phrases like "treacherous Teuton," "wily Hun," and finally in that delightful declaration of an archdeacon in England during war days: "The killing of Germans is a divine service!" Anything and everything German was bad. In America Fritz Kreisler was booed off the stage. Hamburg avenue in Brooklyn was crossed off and another name substituted. A town named Berlin out west was baptized with a more civilized nomenclature, while rumor had it that in Chicago three men were packed off to Leavenworth for singing, "Ach, due lieber Augustin." And there is no need to mention the outlandish stories and epithets which freely circulated regarding the German soldiers.

I wonder if we really learned how silly and foolish

all of this was. Apparently not. For in America and other parts of the world a very similar campaign of war-begetting vilification is at this moment going on on an even larger scale than that which attempted the repudiation of the German people.

What About These Reds?

I was invited to a Rotary club not long ago to deliver an address on peace. After the meeting a typical young American business man came up to me and said: "I believe in peace, but what are you going to do about these damned reds who are trying to destroy our homes and our religion?" I am not at all surprised that the young man should have been shivering in his boots, because anyone half-awake who reads the newspapers and engages in conversation anywhere in American society knows that a tidal wave of red-hating and red-baiting is just now sweeping over America. To change the figure without warning, the dogs of war are once more straining on their leashes, and yelping and baying for a little red blood.

The pope and Bishop Manning, in a delightful duet, lead a chorus of unhappy churchmen in a very popular song entitled, "Those terrible, terrible Russians are destroying our religion." Also, in an interview, we are warned by Pope Pius XI "to beware lest bolshevism spread in America at this moment of financial depression and unemployment." The Saturday Evening Post, always representative of a certain body of opinion, features the biography of a political hero, in which communists are referred to as rats and the hero of the article suggested for the hall of fame because he is against all reds, wobblies, and bolshies. Floyd Gibbons bids for fame with a lurid novel, "The Red Napoleon," in which is prophesied the capture of New England by a horde of Russian communists.

Sounding the Alarm

Newspaper editorials from Maine to California sound the alarm against the looters of Moscow. The New York Herald-Tribune blooms forth with a scarehead: "Russia Plots Ruin of U. S. Trade." Assistant Secretary of the Treasury Lowman goes off the handle and declares an economic war to the finish with Russia, only to pull in his horns when the higher-ups jump on him. Hamilton Fish and a group of congressional inquisitors go red-hunting, whipping up the dust in such a fashion that simple folk might think the Russians were already sailing up New York harbor. Secretary Stimson previously had leaped into the limelight (and come a pretty cropper) in a diplomatic bout with unrecognized Russia over the far eastern muddle. Meanwhile up jumps our old friend, Elihu Root, with a motion that a special communist-chasing police force be organized by the United States government to hunt down and destroy all who are opposed to the existing order. And a good citizen

who writes to the New York Herald-Tribune suggests that all these nefarious plotters against our great government should be herded to some remote island.

Pictures appear daily in the newspapers picturing cops clubbing reds at outdoor meetings, and the banners these reds carry bear such dangerous slogans as: "Fight Against Child Labor," "Equal Pay for Equal Work," "Funds for the Unemployed; Not One Cent for Armament." Matthew Woll, one of the vice-presidents of the federation of labor, recommends that all Russian goods be excluded from the United States. A New York city official urges all factories to make up blacklists and discharge all Russian sympathizers. A minister with whom I talk—and I judge he represents a large body of the ministry—says he thinks it our sacred duty as Americans to destroy communism. A school teacher tells me this: "I know a rich man in New York who is giving large sums to support any school which will instil anti-red teachings in the minds of the pupils." In a well-known and very widely circulated religious journal we find an editorial by a usually sane religious thinker, entitled, "Beware the Reds!" And so it goes. That seems to be the psychology of our day in America: "Beware the Reds!" All of which sounds strangely like what we were hearing in those tragic years—1914, 1915, 1916, 1917 and 1918.

Pot and Kettle

Granted that the Russians still believe in the use of force and violence to attain their ends. But for Americans to condemn Russia for violence is a mere matter of the pot calling the kettle black, for in America our policy is still one based on a belief in force; ultimately we do only believe in the power resident in clubs, guns, cannons, battleships. Granted that the communists are often actuated by the spirit of revenge, that they often imprison or shoot anti-soviet plotters or agitators. But where do we come in to point the finger of derision at them? Did we not slay Sacco and Vanzetti? Have we not jailed Mooney and Billings and in a thousand courts denied common justice to those who dared to challenge the iniquities of our social life? Granted that in Russia today religion is rife. But what about America? In hundreds of our churches on Sunday morning you will find but a corporal's guard, consisting of a few old women and a number of tottering deacons, while the millions roll by down the highways hell-bent for pleasure; for, all our bombastic statistics notwithstanding, in America not one person in a hundred takes religion seriously and strives deeply to be true to the ideal. Granted that many fanatical communists say things which beside truth seem weird and fantastic. But would it be fair to judge Christianity by, let us say, the Holy Rollers? Granted that the Russians are often ruthless in their methods, causing suffering to many innocent individuals. But what on earth could be more ruthless and heartless than a social system which throws millions out of employment, pays even

those who labor a most meager wage, and thus produces agonies of hunger and worry and disease and sorrow and tragedy in untold numbers of homes?

The Effect of Visiting Russia

I wonder why it is that those who go to Russia and see things there for themselves almost always come back with tolerance and sympathy for what the Russians are trying to do? Take Ivy Lee, for instance. No one who knows Ivy Lee would dream of calling him a red or a radical. Before he had been to Russia I heard him deliver a scathing indictment of Russia and all things red, or even pink. Having been there, Ivy Lee now says: "Our task is to keep our own house in order. We are interested to see what results will be obtained in Russia by the methods pursued." An entirely different tone of voice, to be sure.

We need to learn that those who have been to Russia know more about it than those who haven't. Read Anna Louise Strong to get an objective view of what is happening there, and as you read her very vivid and clear pictures of the forces at work in Russia you will come to see what she has seen, "a collective people planning its own destiny." Read Karl Borders to get simple, intimate pictures of peasant life in Russia, and your antagonism is quickly shed away, for you realize that the 150 millions in Russia are human after all, even as you and I. Read Sherwood Eddy: "Nowhere have I seen healthier, happier children. In play and work, cooperation becomes a life habit. From birth to death their whole training is not to get on in a struggle for individual acquisition, but for the welfare of the whole community."

If the Churches Want Peace

What makes peace among neighbors makes peace among nations: namely, larger tolerance for others and a more critical analysis of ourselves. Easy it is to condemn war in general as stupid, unnecessary and beastly. But in a specific instance like this present mad hate-wave against Russia, how much harder it is to stand boldly forth and be for the things that make peace!

In these last few years we of the churches have been talking and preaching about peace without ceasing. Did we really mean it? If the organized forces of Christianity have any real desire for peace or any effective machinery to prevent war, now is the time to reveal it. This tide of red-hating must be turned back to new channels of truth and common fairness or we are in for very serious days ahead.

Let justice roll down like waters and righteousness as a mighty stream. Let us obey the weightier matters of the law: justice, mercy, faith. Let us do unto the Russians as we would want them to do to us. Let us respect the U. S. S. R. as we expect the U. S. S. R. to respect the U. S. Let us sow the seeds of fairness that we may reap the harvests of peace. Let us drown out the baying of the dogs of war with the strong, clear voices of tolerance, understanding and friendship for soviet Russia.

Unity and Episcopacy

By Irwin St. John Tucker

LIFE can only gather around life; for which reason a definition can never form a family. Church union must be a living relation, and not an agreement on the meaning of terms. When the duties of each member of a family are carefully defined and set down in a code, it ceases to be a family and becomes a business.

"Episcopal form of government" is a cumbersome expression. "Diocese" is a foreign word. But translate it into the familiar "household," and instead of bishop use the term "Father in God"—by which the bishop is always addressed in church—and you have the idea of the kingdom of God as a family, with the father in God, representing the fatherhood of God, as the center of the family's unity.

The Bishop as Father

When a priest is made a bishop, he becomes, as a matter of experience and not of definition, a different person to all the rest of the church. Instead of being the rector, or pastor, of one parish or mission, he becomes the father of all. In one single day he may, and frequently does, bestow in confirmation the fatherly blessing of God upon members of a rich and "fashionable" parish; upon outcasts in a reform school; upon convicts in a penitentiary and upon incurable invalids in a hospital. When a missionary in charge of some weak and struggling work becomes despondent and loses faith, he goes to his bishop as a matter of course, in the same way that a child in trouble goes to his father.

When the bishop comes for confirmation to any parish, he does not come as a visitor, but as head of the household. There is a special chair reserved for him, in which nobody else ever sits. It is not a "throne," in the royal sense; it is the father's chair at the head of the family group. There have been unworthy and tyrannical bishops, as there have been unworthy and tyrannical fathers. But there is no substitute for fatherhood.

A priest of eighty may present a class for confirmation to a bishop half his age. Neither of them feels the slightest incongruity when the old man addresses the young man as "father in God," because the fatherhood is God's, and not the bishop's.

Unity in the Household

Parishes in the Episcopal church differ widely. But they find a common center of unity in the father of the household. Children of one family may hold violently divergent views on every topic except one, and remain in the family. That one topic they may not question is that they have the same father. As long as that conception is held, the unity is unbroken, let the quarrels rage as they may.

In the bishop, each "diocese," or household, has a recognized head and representative. There is no

jealousy, as may be the case when the pastor of a prominent parish is singled out above his brethren. The father is singled out above his children as a matter of natural right, and it never occurs to anybody to question it.

A Center of Unity

Now suppose that in such a household as Chicago, one person were chosen as the common father of the whole family, as the common pastor of all churches. He would go to each church—Presbyterian, Methodist, Congregational, Disciples—and the priest, or elder brother, of each unit of the family would present to him those who had come of age and desired to take their places as responsible members of the family of God. They would kneel before him, and he would give them the blessing—not his blessing, but God's blessing. He might not be the most eloquent, most handsome, most learned, most capable and efficient member of the family. But he would be the father in God, and all would be brothers in Christ. There need be no formal definitions of power, of duties, or perquisites. There need be simply a general recognition of this man as the center of unity. Then, no matter how the brothers differed, they would still be brothers.

Fighting for a Form of Life

What the Episcopal church is fighting for is not a system of government, nor a set of definitions. It is a form of life.

This is the episcopate. What, then, of the word "historic"?

We fight just as stubbornly for another principle: that the church began with Jesus Christ, and has never stopped. The Holy Spirit did not shrivel and die in the year 64, to lie dormant and helpless until Luther nailed his theses on the door at Wittenberg. The stream of love and life went steadily on, east and west, north and south, covering the world with a golden network in which each bishop was a knot helping to hold the fabric together. When the Reformation untied the knots, there occurred, as a matter of history and not of argument, a general snarling of the strings. Wherever the knots held, order and unity remained.

You say that the Orthodox church is utterly alien to the experience of Americans. You are a very poor American to say so. Russian, Greek, Serbian Orthodox churches are on every hand. Their bishops consort with ours. We do not feel them alien. Neither do we feel strange in their churches. Neither do they feel strange in ours. And yet again—neither do we feel strange in your churches, dear embattled Protestant, for we are Protestant Catholics, bridging the gulf until the family, recognizing the principle of fatherhood, grows together again.

Juggling the Missionary Dollar

By Charles Stafford Brown

THE missionary dollar is a big dollar. In 1926, when the latest federal census of the churches was taken, there were 212 denominations in this country; and these 212 denominations raised about \$168,000,000 that year for missions. About \$56,000,000 of this went to the support of foreign missions, and the balance—\$112,000,000—went to the support of home missions. As a matter of fact, these amounts are too small, for they do not include individual gifts to specific causes, nor do they include income from invested funds, which in some denominations is a very large item.

The missionary dollar is a large dollar. How is it raised? How is it spent? The answers to these two questions ought to have considerable point and pertinence, for while the churches are raising more and more money each year, they are spending less and less on missions.

I think I know one answer, and it is not one which sheds a great deal of glory upon our competitive denominationalism. As I try to give my answer, I shall confine myself mainly to my own denomination, for two reasons. First, I know more about my own denomination than about the others. Second, I do not wish to seem discourteous. But I hope my reader will not assume a holier-than-thou attitude until he has secured the facts about his own denomination.

How Mission Money Is Raised

Mission money is raised by definite appeal to specific projects. In the Ladies' Aid society, there are usually a few women who are particularly interested in missions, and they make it their business to form a missionary society. This society studies conditions in various mission fields, making its information as specific and definite as possible, and raising money for the support of those projects. It is my experience that most missionary interest is manifested in those projects which are the farthest from home; there is generally a heavy emphasis upon the foreign work.

The missionary society sponsors suppers (what a means of grace is the ecclesiastical appetite!), rummage sales and bake sales; sells quilts and Christmas cards and flavoring extracts, and raises an amazing amount of money for missions. The women in the society are not generally rich; their gifts to missions represent sacrifice, and hard work, and sometimes real difficulty. Ask them about the purposes for which they are working, and they will reply in terms of a school in China, a college in Japan, a children's home in some American city, or a hospital somewhere. They know what they are working to support.

More and more churches hold annual financial canvasses, to secure pledges and money for the ensuing year. Part of their expense is their gift to missions. In preparation for the annual appeal, most ministers preach a sermon or two, stressing the worldwide

work which the church is asked to share. Here again, the appeal is specific and definite. It is this school in India; that Negro college in the southland, and so on. I have never heard, or delivered, a missionary appeal which was not specific and definite in its reference to legitimate humanitarian projects.

Appeals for Specific Objects

In my own denomination—I am a Congregationalist—the national mission boards furnish printed material to all churches which request it. This material is printed in colors, and is intended to prepare the local community for the annual appeal for missions. Again, the appeal is definite and exact and specific. The people are not asked to give to "missions"—in the large. They are asked to interest themselves in this school, this hospital, this nursing home, this college, this mission to underprivileged humanity.

In the state and national conferences of my denomination, the same appeal is made. Returned missionaries always appear on the programs, speaking in behalf of their chosen fields. The information and the appeal are definite and exact and pointed. Effective, too; it is not possible to hear a sincere worker describe the great human needs and great human opportunities without wanting some share in the work. Hearts and purses alike respond to the definiteness, the immediacy and the humanity of the appeal.

We solicit money for missions on the basis of specific and definite humanitarian interests. I cannot emphasize this too strongly. I have never heard but one missionary speech which was not of this order. In this one instance, the speaker was honestly partisan; he wanted money so that he and others could go out and save the souls of the heathen by turning them into sectarians. But I have never heard another such appeal, and I must say the success of that one was not very marked. Most people respond best to the appeal of human need, especially the needs of childhood and helplessness. They are much more willing to make Christians than to make Congregationalists or Methodists or Presbyterians or Baptists; and more and more, they respond to the opportunity to share food and knowledge and cleanliness and health and ideals with those who lack them, rather than to the opportunity to share specific doctrines with them.

Spending the Money

But there is many a slip 'twixt the local church and the missionary field. A large proportion of the mission money is still spent, in all denominations, for the support of merely denominational interests. What proportion of Congregationalists know that—

Thirty-seven per cent of their mission money goes to support work in foreign fields, including the salaries and expenses involved in the administration of this work?

Sixty-three per cent of their mission money goes to home mission work, including its executive and administrative expenses?

The largest single item in the home missions budget is 44 per cent for "church extension"—which is chiefly aid for weak churches, many of which are in active competition with other churches, many of which are similarly aided?

Personally, I do not believe that most church people in any denomination know where their mission money goes. If they knew the facts, they would know that the money is raised on one basis but is spent on another. In any field of work outside the church, such a procedure would be promptly labeled dishonest. Under what special charter does the church operate, that she does not have to conform to an ethical standard which non-religious charities long ago voluntarily adopted for themselves?

What Is Church Extension?

What is this "church extension" which forms the major item in home mission expenditures? Here are a few samples:

1. There are 14 Congregational churches in the city of Denver. Seven of them received home mission aid in amounts varying from \$300 to \$1,200 each last year. The total for the seven churches was \$4,600. That amount is large enough to merit some comment. These aided churches all had legitimate uses for the aid they received; all the grants were passed upon by a competent board. That is not the point at issue. The point is this: the average Congregationalist in this state is not solicited for mission money on any such basis. He gives his money because he wants to help children and others in China and Japan and Africa, or underprivileged groups in this land. He gives his money for these purposes because it is solicited for these purposes. But it is spent, in large part, on projects which do not interest him, and which may not—for all he knows—deserve the aid that they are receiving.

When the Figures Are Not Juggled

The church extension boards have a neat way of evading the issue. It operates through the project system. Under this system, a set of mission projects is offered to the churches of each state. The projects are so distributed that no state is asked to support the work of missions within its own borders. In the list of projects for Colorado, for example, appear stated amounts for churches in Tampa and Palm Beach, Florida. In the mission project lists of Wisconsin, Connecticut and New York, appear stated amounts for work in Colorado. And so on. Colorado pays the bills for the lame ducks of Florida. Florida foots the bills for Iowa or some other state. Iowa meets the deficit of Wisconsin, and Wisconsin supports the denominational outposts of Colorado. In that way, it becomes possible to say that the mission work in Colorado costs the Colorado churches nothing, and the same can be said for all the other

states. It is a great system, and we all get rich taking in each other's laundry.

But leaving this juggling aside, and facing the situation as it is in this, a typical home mission state, we find the following facts: (a) all the churches of this denomination in this state raise a total of about \$13,000 for missions per year; (b) the home mission boards spend upwards of \$21,000 per year in this state, mostly in "church extension"; which is to say (c) no money at all really goes out of this state for work in China or Japan or India or Africa or anywhere else outside this state; all we raise is spent right here, and \$8,000 a year more.

What minister in this state raises his mission budget by informing his people that all they raise—and more—will be spent in this state? The mission boards deny it, saying that our money goes to other places, and the money of other places comes here. But what is the difference?

2. Another example of "church extension": The Institute of social and religious research, New York, discovered upon investigation that about one-third of the churches in the major denominations receive home mission aid. This item also deserves comment. For these aided churches are not—as might be supposed—new churches which are just getting started, and need aid for a year or two until they can become self-supporting. Not at all. More than half of the number investigated had been getting aid for 27 years and more. And only nine per cent of them had been getting aid for as little as seven years.

Denominational Dishonesty

Not only so, but these aided churches are not chiefly Mexican churches, or Negro churches, or churches whose membership is made up of colors or nationalities which might be assumed to be underprivileged. Not at all. Something like 70 per cent of the aid goes to churches which have a native white membership.

What minister in the Congregational churches raises his budget by calling the attention of his people to these facts? Or what minister in any other denomination refers to the facts in his denomination? Indeed, what proportion of ministers in any denomination take the trouble to learn the facts?

I have no quarrel at all with the principle of aiding weak churches. My point is simply this: no person or church has any right to solicit money on one basis and spend it on another. The person who gives money to any cause has a right to know how that money is spent. Anything short of this is simply not honest; and on this basis, every major denomination in America stands convicted of dishonesty. The man in the street is beginning to find it out; and he is giving less and less yearly through denominational channels. If the churches wish to continue to spend their missionary money in aiding weak churches, then they can be honest only by soliciting the money on that basis.

I have spoken, thus far, of only the one major item of expense in the home mission budget. But the prob-

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lem goes much deeper than that. Mission work of all sorts ought to be completely cooperative between all denominations. Anything short of this presents not Christianity, but sectarianism to a tired and hungry world. The Christian world is rapidly coming to the point where we will have to find some answer to the question: Has any denomination any right to put its own interests ahead of the interests of humanity, anywhere? If our conscience makes us say "No!" to this question, then we must abandon almost all of our present missionary enterprise, and institute some better system. For it is not to the interests of humanity to burden small communities with competing churches. It is not to the interests of humanity to present 212 forms of missionary message, calling them all Christian. It is not to the interests of humanity to take money which is sacrificially given for the kingdom of God, and spend it in the support of denominational interests. Our present missionary policies are not good enough. And since they are not, we have no Christian right to support, sanction or tolerate them. What form of new Christian world enterprise should individuals and churches support?

Why should not some agency such as the Federal council of churches undertake the task of setting up some definite standards, to be agreed upon by the cooperating denominations, to which the entire missionary enterprise of those denominations could be rigidly held? Why should not this agency give exact and pitiless publicity to every missionary enterprise which is soliciting money? Those enterprises which meet the ethical standards agreed upon would inevitably benefit by the publicity, and those enterprises which cannot meet those standards would inevitably suffer, as they should. And if the Federal council will not or cannot do this thing, then somebody else ought to do it.

But if nobody, either person or organization, steps forward to this task, still the individual and the church can solve the problem very neatly. It is always possible to send money where we want it to go. If we are solicited for this school and that college and the other hospital, we can always send our money directly there. Of course if we do that, we will get no denominational "credit." But what of that? At least, our money will go where we think it goes.

B O O K S

The Art of Mexico

IDOLS BEHIND ALTARS. By Anita Brenner. Payson and Clarke, \$5.00.

WHILE yet rector of the National University of Mexico, Dr. Alphonse Pruneda commissioned for the university an investigation of Mexican art, placing Anita Brenner in charge. This book is the result of her findings and interpretations. She came well equipped to her task; having lived her most impressionable years in Mexico, she had gained an understanding of the people not learned in books. She knows intimately the group of artists who are erecting a new school of art indigenous to Mexican life. For several years she has been a student of archeology and has gained a knowledge quite essential to the study of ancient as well as modern Mexican art.

The contents of the book are divided into three parts. The first two are on Mexican folk lore and history, charmingly if at times rhapsodically told. The third part is biographical, devoted to the individuals composing the famous "syndicate of painters and sculptors," with Diego Rivera as chief. She weaves into one fabric the ancient indigenous art expressions of many of Mexico's native groups with the modern popular art and the work of the "sindicato." "Nowhere as in Mexico has art been so organically a part of life, at one with national ends and national longings." She identifies the artist's passion with "the Mexican integrity"—the need to live, creating with materials, the need to set in order the physical world, the sense of fitness. If this be a good deal of a generalization, it should be judged gently, because for one so youthful the author has an exquisite sense of the enormous possibilities of the sincere Mexican soul, expressing itself in outward forms.

Much of the book is couched in terms easily understood only by a small inner esoteric group which frequently scorns those who are not geniuses, primitives or their interpreters.

Hence it is not likely to be so popular as, for instance, one in which a diplomat's wife discusses her little party dresses, or a pseudo-archeological novel of lurid hue like "The Plumed Serpent." It is unique among foreigners' books on Mexico and, in a way which the author probably never considered, can be made very useful.

For over half a century, Protestants from the United States have labored earnestly to convert to their form of Christianity various groups of Mexicans. A small but significant new social group is the result. But they have been, in the main, unaware of the age-long forms of religious expression which they were trying to supplant. These often took art forms. While inculcating the valuable and revolutionary idea of the ethical expression of religion, we have plastered upon them eleven o'clock services, preaching, committee meetings and "When the Roll Is Called Up Yonder," sung in ugly New England and midwest meeting houses. And great masses of Mexicans continue to fall down before their own composite messiah and to worship idols barely hidden behind ornate altars. Whatever may be the future place of Protestant American missionaries and social workers in Mexico, this book can be of great service to those who are working there now by shedding still further light upon the background of their task.

MRS. ALVA W. TAYLOR.

Seeing Both Sides

THE CASE FOR INDIA. By John S. Hoyland. E. P. Dutton & Company, \$2.00.

WHETHER is truly anxious to understand the puzzling cross-currents in India today cannot do better than to read this interesting little volume of less than 200 pages, containing the essentials of both English and Indian viewpoints. The author has spent more than fifteen

years in India in educational and relief work and knows the country and its people thoroughly, and his impartial and valuable account of the conditions existing today enables one to appreciate how difficult it will be to harmonize the hopes and desires of two cultures so diverse.

In its first section, the book deals with the relationships between Britain and India from the standpoint of an intelligent European, tracing the growth of nationalistic feeling, the influence of Gandhi, the importance of the two great religions, and concluding with a chapter on the benefits and weaknesses of the British system in India.

But it is in its second section that the book is unique, for here are outlined objectively the views held by educated India, with no attempt to harmonize them with the western point of view, and many a westerner will be acutely shocked when he discovers exactly how his much advertised "civilization" appears to the eastern mind. But while the Indian view of India explains much that is difficult to understand, it probably never will be acceptable to the western mind. More understandable is the author's emphasis on the deeply felt need for self-respect through self-government, the growing demand for a type of government suited to Indian conditions, and his feeling that the modern movement in India can be understood only in the light of a religion of patriotism. It is Mr. Hoyland's belief that the future of India will eventually be decided in the field of religion.

All through the book, the contrast of cultures is striking and one is impressed by the folly of the west in attempting to make over the east in conformity with a pattern which does not fit.

DOROTHY COLE.

European Educational Policies

EDUCATION AND INTERNATIONAL RELATIONS. By Daniel Alfred Prescott. Harvard University Press, \$2.50.

WHEN A GOOD TRANSLATION was accessible, the Sage of Concord deemed the reading of the classics in the original as much a work of supererogation as swimming the Charles river, already spanned by a bridge. When we can read at leisure such a monograph as this about European conditions, a lot of flitting about the old world in breathless anxiety lest anything should be missed, seems equally superfluous. Quarantined tourists could well take summer solace through the eyes of this Harvard professor.

The investigation is the result of two years of careful study, made possible by the Bureau of international research, and seeks to evaluate the forces that determine the spirit of European schools, both common and private, and the conditions that determine the attitudes of both teachers and pupils toward international relations.

Tradition still is entrenched among the aristocratic group in England, and the military mind showed itself a few years ago when the war office interfered with the curriculum of a famous public school on the ground that such was prejudicial to the work of the officers training corps. In Germany the *Kulturpolitik* finds a revival through the ideas of Professor Sprenkel, and Switzerland has witnessed a struggle between the teachers of Geneva and opposing military organizations, which last was supported by reactionary clerics.

On the other hand, the emphasis on character education, especially in England; the action of the 76,000 members of the teachers' union in France, declaring a determination to work for international good will; the constructive influence of the League of Nations upon elementary and secondary education; and the advance in Austria, particularly in Vienna, where the pedagogical principles of John Dewey and Kirchen-

steiner are in the saddle, may modify the concepts of the reader who is inclined to damn the Old World with faint praise for her ancient wisdom and with less for her modern wars.

W. P. LEMON.

A COMMUNICATION

Preachment and Process

[See editorial on page 1028.]

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century, in a recent issue, carried an extended editorial under the title, "America's Enemy—Greed," which despite the obvious excellence of the major portion of it illustrated in its conclusion the primary weakness of all our present day pulpit contributions to the discussion of social issues. It was a noble preachment, as multitudes of our preachments by way of both press and platform are. It went farther in fact toward being a study in social realism than most of our public utterances go. Yet at the end it was little more than an emotional exhortation, such as commonly concludes all our social sermonizing.

Very appropriately the editorial was based upon a quotation from Herbert Hoover, President of the United States, who is himself, next to Woodrow Wilson, possibly the most glaring exhibit we have had in our political history of practically incompetent idealism. No two men of modern times have more misled the religious and the educated among us than have these two. And this not by reason of either ignorance or insincerity upon their part, as those terms are commonly understood, although both of them have been subject to this ordinary and easy explanation of their failure to make good in the measure of that which was expected of them.

The President is quoted as having said, in this instance, apropos of our present ill conditions: "We are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." But neither in connection with this utterance, nor in any other statement which President Hoover has made publicly, will anything be found which indicates more than a very superficial understanding of why our foundations are going out from under us, if the figure which he uses is apt and truthful. Here are certain other words of his, quoted recently by a Pacific coast religious publication, in which the President sets forth more at length his analysis of our national needs:

"The things of the spirit alone persist. It is in that field that the nation makes its lasting progress. To cherish religious faith and the tolerance of all faiths; to reflect into every aspect of public life the spirit of charity, the practice of forbearance, and the restraint of passion while reason seeks the way; to lay aside blind prejudice and follow knowledge together; to pursue diligently the common welfare and find within its boundaries our private benefit; to enlarge the borders of opportunity for all and our own within them; to enhance the greatness of the nation and thereby find for ourselves individual distinction; to face with courage and confident expectation the task set before us, these are the paths of true glory for this nation. They will lead us to a life more abounding, richer in satisfactions, more enduring in its achievements, more precious in its bequests to our children—a life not merely of conflict but filled with the joy of creative action."

This is moral mirage of the sort that is calculated to deceive "the very elect," who by reason of their "very election" are the more content to deal out the exuberances of their verbal intoxication to others in lieu of either scientific understanding or actually creative deed.

The Christian Century editorial runs on far more realistic lines. Reasonably enough the writer of it discards as inadequate the popular explanations of our present moral decadence: that it is an aftermath of the world war; that it is revolt against sumptuary legislation; that it is the clash between urban and rural domination; that it is the fruitage of foreign immigration. These

are in a way all naturalistic explanations as against moral aphorizing such as that in which the President indulges, but they lack both breadth and immediateness by way of explaining present day social conditions, particularly in the United States. The explanation which *The Christian Century* proceeds to elucidate, the passing of the American frontier, both geographically and economically, promises much more, yet concludes in little else than moral exhortation. "If America is threatened by a subsidence of its moral foundations, the cause is to be found in the failure of its people to subject their greed to the discipline and control of a vigorous social conscience. It is greed that is at the bottom of the present trouble, and that greed cannot be controlled in the racketeer who has emerged out of the slums while the speculator and the business pirate show no willingness to submit to the same control. The problem is fundamentally a moral one. But the churches are much more ready to inveigh against the moral reprehensibility of the children of the slums than they are to attempt to set up and insist upon high standards of social responsibility in the case of the money-seeking children of comfort."

However much appearance there may be here of a realism beyond that of the presidential rhetoric, it is essentially the same. It is an abandonment of the material exhibit set forth in the body of the editorial for another moral preachment which has in view a correction of others rather than ourselves, neither the one correction nor the other having any promise of actual fulfillment in it. It is a failure to follow the material exhibit made with the one thing needful in respect to the religious and educational circles to which *The Christian Century* most appeals, that is, the frank recognition that material understanding and adjustment are the necessary prelude to the settlement of any and all moral problems.

There is no reason to believe that a willingness upon the part of the churches "to inveigh against the moral reprehensibility" of the higher-ups as vigorously as they now "inveigh against the moral reprehensibility of the slums" would get us anywhere except into morasses of sensationalism and ecclesiastical schism, unless such invective was held in check and directed by a large understanding of the social process which operates so destructively just now at both ends. The Rev. "Bob" Shuler of Los Angeles is most conspicuously doing this very thing just now, inveighing against iniquity in high places with tremendous sincerity and intensity, yet despite a surprising popular support, both within and without the churches, with very dubious results, because he is as ignorant as a child of the underlying causes of the ills against which he eloquently complains. The "big fellows" no more yield to individual evangelization or denunciation than do the racketeers. Their wickedness, so far as it is distinctive of either of them as apart from the rank and file of human beings, is in their situations rather than in themselves. Woodrow Wilson's public appeal to the meat-packers of Chicago to "be good," was a pathetic instance of the illusion that moral appeal can substitute for economic understanding and adjustment.

What the churches need is not a higher level of invective, nor, for that matter, a higher level of evangelistic appeal. They can neither intimidate nor convert men from their evil ways so long as the evil ways are left open by popular and official consent, and are made profitable under the operations of an accepted order of special privilege. This our experience with American slavery proved. This our experience with the American liquor traffic has proved in our generation. This our experience with all exploitation on lines of an acquisitive individualism is proving today. That the conditions for the gratification of greed on legitimate lines are less open because of the passing of geographic and economic frontiers, which is the substance of *The Christian Century's* contention, may be conceded, but the important inference is lost when one falls back upon moral appeal instead of further material analysis as to the immediate situation in which we are.

The morning paper reports Dr. Robert G. Sproul, the new president of the University of California, as arguing yesterday before the Institute of International Relations with a plea for preparedness for war as the best measure toward peace. "Failure to realize there must be disarmament in spirit before there can be disarmament in fact has been one of the greatest obstacles to progress in true internationalism," he is credited with saying.

Now it is just such high humbug which is responsible for the present unreality of all our peace conferences, peace pacts, and official peace programs. How can a man who is arming in fact disarm in spirit? "We must keep on fighting until we feel peaceful." Put in these plain terms the nonsense of it is obvious. And all moral appeal which does not postulate an analysis of conduct and an adjustment of act and material relationship to righteousness is dangerous self-deceit. The word is nothing until it is "made flesh." Incarnation is the fundamental of revelation. What the churches need is a broader conception of the realities of "reconciliation with God." Had the churches, north and south, a century ago, studied the divine process as it was working out in our American experience, and sensed what God was doing to slavery in the economic field, instead of belaboring each other with moral attacks on slavery or moral defenses of it, there need never have been the civil war. The moral appeal against the liquor traffic was in great degree ineffective until economic reinforcements brought to pass revolutionary legislation with respect to it. Moral appeals now, either to racketeers, on the one hand, or to profiteers, on the other hand, will continue to be largely futile, and may delay the intelligent analysis which is necessary to effective action.

This is God's world, and "economic determinism," rightly conceived, is the process whereby the divine word is being made flesh among us, the demonstration within the realm of the material of the unworkability of whatever is out of harmony with "the mind of Christ." It is this unworkability we ought to face, and fearlessly elucidate in terms of life, not in terms of lip service. If we would "know his will" we must "do it," and this not only in individual ways but in the shaping of all our material and social relations. Preachments are of little consequence except as they help us to understand process, and quicken us to crystalize into our own legal and institutional processes our perceptions of the movements of God. It is actually getting into step with God, not crying, "Lord! Lord!" by which society is to be saved.

La Crescenta, Calif.

ROBERT WHITAKER.

CORRESPONDENCE

Causes of City Crime

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial of July 23, "Getting at the Facts Behind the City Crime Situation," you state that the Chicago church federation is to investigate it and you list these seven lines of inquiry which its investigation should follow: politics, newspapers, banks, tax-fixing, real estate, contractors, and racketeering. But you omit the one paramount question, the one which vitally concerns the churches themselves and the one which might furnish the key to the entire crime problems. It is this: What church members are now buying liquor and why? What are the churches doing about it?

The liquor traffic is the hub around which revolves the entire crime machine. The boss bootlegger is also the boss gangster and the boss racketeer, and those "good citizens" whose patronage pours uncounted millions into criminal channels are the real instigators of crime. They think they are buying liquor; what they really buy is smuggling, graft, bribery, violence, and murder—their liquor is dyed with blood! If the churches will conduct a heart-searching investigation, they might perhaps discover that they need not go outside their own membership to unearth the real reason for the crime situation.

Minneapolis, Minn.

C. N. CHADBURN.

Facing the Practical Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a member of the people to whom Dr. Niebuhr applied the epithet "charming." After reading the initial paragraph of his article my southern pride began to swell within me and I was all set for a flattering essay, but as I delved deeper in it I discovered it was a rebuke instead of a compliment. May

I say that Dr. Niebuhr has the right attitude toward the Negro but he is suggesting a panacea that cannot be applied until some thousand other things have been done, when he advocates social intercourse between the white and black races. I am tremendously concerned about the main theme that Dr. Niebuhr presented, the attitude of the southerner toward "his brother in black." It was my privilege to teach a class on the subject, "Attitudes Toward Other People," at the recent meeting of the Florida Epworth League conference. Most of the time was given over to a consideration of the problem in our own front yard, the Negro problem. In the north my attitude toward the Negro would be considered Christian; in the south it is often called extreme. But with the help of God I was able to lead that group of fifty young people into a deeper sympathy toward the Negro race.

Since my conversion I have been able to rise out of the base prejudice which I harbored in my heart against the Negro. I came out of a family of slave owners. From early childhood it was constantly impressed upon me that the Negro race is an inferior race and the servant of the white race. But the incoming of Jesus Christ into my life left no room for any such attitude. From a spirit of patience and tolerance I have come to a plane where I see all men, regardless of race and color, as my brothers. When I began preparation for the above mentioned class I realized that my best information would be found in my heart which contained a Christly love for the Negro race, but I knew also that I would need some information pertaining to the conditions, etc. But I discovered that there is scarcely any material on the subject which could be used in a class such as I was to teach. Books and articles which had been written by northern men were similar in their import to the article by Dr. Niebuhr, an attack on the south for its treatment of the Negro, and advocating social intercourse and relationships as a solution to the problem. It is my belief that this type of solution is always indicative of a lack of knowledge of the problem.

I make this statement with the greatest respect for the Christian spirit displayed by Dr. Niebuhr, and also with a great desire in my heart to see the problem solved. Such solutions offered by northern men in most cases open old wounds and call forth a dying prejudice, that of the old time southerner toward the Yankee. If this sounds like tyranny, at least we must make the most of it, for it is exactly the situation. Unfortunately as it may seem, southern people at large—this excludes the truest and finest preachers and scholars—are unable to bring themselves to the point of heeding advice given them from northern writers. May I say further that I was unable to find a book written by a southerner that was helpful to me in my course. There is a copious supply of material but it is offered as a defense of the treatment that the Negroes receive from the hands of the southern people.

It seems to me that the great feature about Christ is his ability so to adapt himself to every situation, condition and problem and look upon it through the eyes of the people who have the problem and at the same time offer godly solutions. Unfortunately, human beings are so limited that they cannot effectively do that. The ideal solution would of course be the one suggested by Dr. Niebuhr, social and racial intercourse, and any man who professes to be a true Christian will aim toward that ideal, but there are a thousand steps which must be taken before the ideal will be in sight at all.

Gulfport, Fla.

J. W. BRANSCOMB.

As a Missionary Sees India

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Gandhi Converts a Missionary," leaves much to be desired. The writer ignores some most serious considerations. He gives a lopsided picture of Hindu society and fails to properly evaluate all causes operative. He declares Gandhi the epitome of all that is Hindu. The dictionary definition of "epitome" is "a concise summary," a "compendium." If Americans consider Gandhi the concise summary, a representative of Hinduism, they are grossly deceived.

What of India? One wonders whether the writer of that article really knows India. India is 90 per cent rural. Deducting 2 years for language study, is it possible for one who has spent 3½ years in a cloistered idealistic high school room to know India? Does he know: That the Indian government when signing the League of Nations convention on obscene publications, had to make a reservation exempting anything connected with religion? That Gandhi says, "There are many temples in our midst that are little better than brothels"? That in March, between 12th and 15th, 200 educated lawyers of Madura married off their girl babies, practically all of whom were between the ages of 6 and 10 years, all this being done before the Sarda act came into effect, by men who were set up to interpret and defend the law! The astrologers declared these dates to be propitious. Is Gandhi the epitome of this India?

When your writer speaks of the wonderful spiritual literary treasury of the Vedas and Gita, "a treasury that is unsurpassed by any country in the world," he seems to be entirely ignorant of the findings of Dr. J. N. Farquhar (who spent not 3½ years studying the problem, but a lifetime) that 3,000 years ago society was without cleavage of caste, that the present multitude of 33,000,000 gods were unknown, that women had a great deal of liberty, that there was no child marriage, no life of exclusion behind purdah, that widows did not burn themselves on funeral pyres, that widows could and did remarry, that polygamy was but little practiced.

What is the story of the 3,000 years? Nothing but a steady deterioration. Things had gone down hill for 3,000 years until the landing of Carey who introduced vital faith through a living Savior, Jesus Christ. Those "treasures that are unsurpassed" have had in them no dynamic to save society. When Carey came, India was spiritually bankrupt. Every reform in the last 125 years removing the worst of the blights, has been ferociously opposed by entrenched Hinduism, of which Gandhi is held up as the epitome.

The village kotwal is compelled by the police to report the death of a cow. But cases of inhuman cruelty to devout men made in the image of God are passed up unnoticed. Is this the ahimsa of Hinduism? Yes. Is it of Gandhi? No. Ahimsa means taking of no life (other than human), not that of an ant, a mosquito, or a cow. Ahimsa in its Hindu meaning will erect in Champa, C. P., a hospital to care for decrepit cows who are an economic drag on the land—but will let plague kill thousands of women and children in Jubbulpore, C. P., because the merchants will not kill the carrier of plague, the rat. Instead, in their granaries they entrap rats alive, and free them on the outskirts of the city. Gandhi's ahimsa is Christianized Hinduistic ahimsa. It has been broadened out to cover a larger field. What has flattened it out? The sledge hammer of God's word in Christ Jesus. And yet the followers of ahimsa preserving the millions of good-for-nothing cows, and the plague spreading rat, cry out against what they think is "economic imperialism." And this is Hinduism!

If India is becoming a seething furnace, as The Christian Century would have its readers believe, let those readers also consider the meaning of this honest report: that of the 20,000,000 of my dark-skinned neighbors, it is likely that 19,500,000 do not yet know that Gandhi is in jail.

Basna, C. P., India.

SAMUEL T. MOYER.

Write Your Own Constitution!

EDITOR THE CHRISTIAN CENTURY:

SIR: It is worthy of note that the committee on American citizenship of the American bar association reports in the advance program of that association (page 47) that it has circulated 40,000 information pamphlets instructing lawyers how to make attractive speeches on the constitution and that the "Constitution," as they bring it to the guileless youth and foreigner, is expurgated by omitting the last nine amendments. Our citizens will soon be so educated that each can make his own constitution or at least can eliminate the part that he dislikes.

Chicago.

FRANK M. McCULLOCH.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Seek Signatures for Disarm Petition

The 26 national sections of the Women's international league for peace and freedom have sent out a petition to be circulated by members of the organization throughout the world. The petition reads: "The undersigned men and women, irrespective of party, are convinced that competition in armaments is leading all countries to ruin without giving security; that this policy renders future wars inevitable and that these will be wars of extermination; that governmental assurances of peaceful policy will be valueless so long as those measures of disarmament are delayed that should be the first result of the pact for the renunciation of war; they therefore ask for total and universal disarmament and request their government formally to instruct its delegates to the next disarmament conference to examine all proposals for disarmament that have been made or may be made, and to take the necessary steps to achieve real disarmament." Miss Jane Addams, international president of the league, was the first American to attach her signature to the petition, and Prof. Albert Einstein, the scientist, was the first in Germany. Among those in Great Britain who have already affixed their signatures are the Countess of Oxford and Asquith, Mrs. Philip Snowden, John Galsworthy, the Viscountess Gladstone, Prof. Gilbert Murray, Bertrand Russell, the bishop of Birmingham, and many others.

Student Conference in China Draws Large Audience

The 13th annual Christian student conference for northern China, which closed at Wo Fo San, near Peiping, June 21, enrolled many more student attendants than had been expected. Plans had been made for 150 but the number actually arriving totaled nearly 225. A good sprinkling of the number were non-Christians, intent on learning more about Christianity. Leadership was left by Y. M. C. A. workers largely in the hands of students.

Congregationalists of World Form Executive Organization

A world executive organization for the Congregational churches is being established as a result of action taken at the recent council held in Bournemouth, Eng., according to announcement by Fred B. Smith, moderator of the national council, who has recently returned to this country from Europe. Rev. J. D. Jones, new moderator of the international council, is to be the head of the organization, under the direction of an ad interim committee of 15, which will be appointed by the various national bodies. The purpose of the organization will be "to put on an aggressive, continuous, challenging appeal to the Congregational churches throughout the world to make effective the ideals set forth in the resolutions and findings at the Bournemouth meeting." Dr. Jones, who for 32 years has been pastor of Richmond Hill church, Bournemouth, will spend his time for many months traveling.

Death of Bishop J. H. Darlington, Episcopal Leader

Rev. James H. Darlington, who last April completed 25 years of service as bishop of the Harrisburg (Pa.) Protestant Episcopal diocese, died on Aug. 14 at Kingston, N. Y. hospital, following a seri-

ous operation. He was 74 years of age. Before becoming the first bishop of the Harrisburg diocese, Dr. Darlington had served but one parish, Christ church, Brooklyn, N. Y. During the past 25 years it had been his custom to return every Christmas to his former field of service

British Table Talk

London, August 4.

THE closing days of the session of parliament were shadowed by the unpleasant affair of Mr. Sandham. This member standing up for his colleague who ran away with the mace—an act which Mr.

Bernard Shaw thinks **The End of the Session** a good joke in protest against idolatry—said that too much had

been made of it; if a member were drunk or received bribes little was made of these things; he definitely stated that though the cases were few, there were cases of corruption. The charges were referred to the committee of privileges; Mr. Sandham, called before that committee, refused to make his charges definite; the committee therefore reported to the house that there was not material sufficient to warrant the appointment of a special committee of inquiry; Mr. Sandham was solemnly reproved by the speaker and the matter ended. It is a great pity that Mr. Sandham did not make specific charges; and if he was not given sufficient guarantees that he and his friends could do this securely, then the feeling in the country is undoubtedly that the way should now be made easy for him. To leave charges like those in general language is most unfair to a large body of men. Obviously in an assembly like the house there are evenings when a member appears on the scene who cannot be called sober. These cases are rare, and grow rarer. Not even Mr. Sandham accuses a large body of men of accepting bribes; he admits there are few, and it may be there are none whatever. But the house did not shine in its dealing with this case, and it is much to be desired that Mr. Sandham will still say quite definitely who in his opinion are the guilty members, and they will have an opportunity to clear themselves.

The Season for Summer Schools

Summer schools are one of the institutions which Britain owes to America; and sometimes a tired secretary of a missionary or political society may be heard to sigh for the old days. Then, when August dawned, they could vanish from their offices and fish in the rivers of Scotland or bask in the sunshine by the sea, and in those same offices a skeleton staff could do in a leisurely way the necessary minimum of work. Now August is a very busy month. There are big summer schools held by most of the missionary societies. The liberals have one and the Independent Labor party, and many of the societies which unite reformers in some particular cause. But though they break into the weeks of rest, they are on balance

most excellent institutions. It fell to my lot to speak at the Church Missionary society school at Malvern. This certainly bore all the marks of faith and enthusiasm; the main theme was "The Vital Forces of Christianity." To show the breadth of sympathy shown by this great evangelical society, it is only necessary to point out that two of the speakers, Miss Mabel Shaw and myself, belonged to the L. M. S., the Rev. J. S. Thomson, to the Church of Scotland, and the Rev. J. C. Winslow of the Ashram at Ahmedagar to the S. P. G., which represents the other great school of churchmanship in the Church of England. The first three Bible readings which were of a most searching character were taken by Mr. Gibson of Ridley hall, Cambridge. It was most interesting to find in one assembly at least three pioneers in new methods on the mission field—belonging to three different schools of thought, and all in the deepest sympathy with each other. Mr. Winslow in his Ashram in India; Miss Mabel Shaw in her community school in Mbereshi; Mr. Gibson in the pioneering work in Ceylon which he left to return to Cambridge—all three were working out the same problems. One an Anglo-catholic, another an evangelical churchman and the third a missionary of the L. M. S.!

Some Matters of Ecclesiastical Interest

Can a Methodist minister enter parliament and still be on the roll of the active ministry in pastoral charge? He may still be a candidate and a pastor, but the Methodist conference holds that, once he becomes a member of parliament, he must be a "minister without pastoral office." The example of C. S. Horne, the famous Congregationalist, is quoted to show that a man may be both an M. P. and a minister in charge of a church at the same time; but the Methodists think that the two offices cannot be filled by one man at the same time. . . . The Modern Churchmen are bringing out a series of small pamphlets on "What We Believe." The Anglo-catholics did this a long time ago; the Catholics have had their penny catechism for many years. Now these tracts are sent forth to show that a Christian need be neither a Catholic nor a fundamentalist. The general editor is the Rev. R. G. Griffith of Farnborough, who has written for the series a booklet on the gospels. . . . The problem set to missionary societies when one of their members is captured by brigands and held to ransom is not so simple as some critics of the societies imagine. If one missionary were ransomed, there would probably be hun-

(Continued on next page)

and preach in his old church. He was often spoken of as Bishop Darlington of Harrisburg and New York city. Dr. Darlington was a graduate of Princeton theological seminary. His three sons are clergymen in the Episcopal church.

Dr. Zwemer to be Installed in Princeton's Chair of Missions

Princeton theological seminary will induct Dr. Samuel M. Zwemer, internationally known as "the modern apostle to the Moslem world," into the chair of

Christian missions and the history of religion, on Oct. 1. Dr. Zwemer will make the principal address of the occasion and the charge to the new professor will be given by Dr. Robert E. Speer.

Chicago Y Building to Honor Memory of Victor F. Lawson

John V. Farwell, president of the board of trustees of the Chicago Y. M. C. A., announces that all contracts have been let for the 23-story Lawson department of the Y, to be erected at an early date at Chicago avenue and Dearborn street as a monument to commemorate the life and work of the late Victor F. Lawson, for nearly a half-century owner and editor of the Chicago Daily News. The building and site will represent a total cost of \$2,500,000. Mr. Lawson was a generous contributor to the work of the Chicago Y.

Rev. G. M. Williams Selected to Succeed Dr. S. P. Delany

Rev. Granville Mercer Williams, rector of St. Paul's church, Brooklyn, N. Y., has accepted a call to become rector of the Free Church of St. Mary the Virgin, New York city, to succeed Dr. Selden P. Delany, who resigned last June, after 25 years of service in the Episcopal faith, to enter the Roman Catholic church. Dr. Williams was graduated from the divinity school of Harvard university in 1920, and was ordained as priest in 1920. He has held the post of rector at St. Paul's since 1926.

Methodist Protestant Leader Dies

Rev. Lyman E. Davis, editor of the Methodist Recorder, organ of the Methodist Protestant denomination since 1913, and at one time president of the general conference of his denomination, died suddenly at his home in Baltimore Aug. 13. Dr. Davis held several pastorates in New York state, before assuming his editorial tasks.

Death of Rev. S. C. Swallow, "Fighting Parson," at 91

Rev. Silas C. Swallow, former Methodist minister, and for many years known as "the fighting parson" because of his ardent opposition to liquor, tobacco and secular amusements, died at his home in Harrodsburg, Pa., Aug. 13, at 91 years of age. Dr. Swallow retired from the Methodist ministry, which he entered in 1862, several years ago. In 1904 he was nominated for President by the prohibition party. A half century ago he made many attacks on the Pennsylvania state political machines. During his years of fighting he was respected and feared by the political leaders of his state.

National Eucharistic Congress to Be Held at Omaha

The sixth National Eucharistic congress, which will bring together thousands of American Catholic clergy, will be held in Omaha Sept. 23-25.

Pastors Summer School At Hollister, Mo.

A summer school for pastors was established at Hollister, Mo., on Presbyterian Hill, July 21-31, 1930. The school was established to provide pastors and Christian workers of all denominations, but especially in the states of Missouri, Kan-

sas, Nebraska, Arkansas, Oklahoma, Texas and Louisiana, with opportunities for Bible study and the study of ways and means of carrying on church work. Opportunity was also afforded for fellowship, rest and recreation. The faculty, this first year, was of exceptional strength, and the curriculum of practical value to ministers in every type of field. It was decided to hold another school sometime next year. Omaha Theological seminary cooperated

BRITISH TABLE TALK

(Continued from preceding page)

dreds captured and the earning of ransoms would be a source of income to the banditti of China. . . . Dr. Clinchy used a witty phrase when at St. Martin's he spoke of "The opiate of pronouncements." He was thinking of the utterances of nations upon the peace pact. But it is an ever present danger. Some years ago Mr. Cripps, the author of "Lira Evangelistica" and other volumes of true poetry, addressed a counsel to a Lambeth conference at the close of their sessions:

"Now from purple wear to penitence!
"Now from crimson robes to sacrifice!"
From St. Paul's they were to pass to the task of St. Paul.

* * *

And So Forth

It is Aug. 4 and bank holiday. I remember the bank holiday in 1914, the day when the house of commons met and made fateful decisions. I had to go that day into the East End and afterwards to Hampstead Heath, where holiday makers gather in their tens of thousands; so far as my observation went it was not a day of flag-waving or rejoicing but one of real perplexity and sorrow of heart. . . . The report on the South India scheme, presented to the Lambeth conference by its sub-committee and passed quickly by the main body, was a unanimous report. The sub-committee was led by the archbishop of York so that we have every reason to expect that it will prove to be a report not unsympathetic to the proposals for union; but it will not be made public till Aug. 16. . . . The salary of the prime minister has been raised from £5,000 to £7,000 a year; there is no pension for him, and when his precarious years of office are over he goes back a poor man. £7,000 today is certainly not equal in value to £5,000 in 1914. And it is a small sum compared to the earnings of a captain in industry, a successful barrister or a first-class boxer. . . . The "Bedford Book of Hours," thanks chiefly to the generous action of Mr. Pierpont Morgan, and to the decision of the trustees of the British museum and the National Art Collections' fund, is to remain in this country. The time limit had nearly arrived: £18,000 was still needed, when the trustees decided to complete the purchase. So this priceless example of the English illuminators will not cross the Atlantic. . . . We have just grown enthusiastic and a wee bit hysterical about the return of Miss Amy Johnson. She spoke in a very jolly fashion on the radio and she is a brave and gallant woman, but we need not get delirious about her return, and have no interest left for other concerns, China, for example, or India.

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—Samuel McCrea Cavert.

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Christian Century Book Service

in the matter of faculty and credits and will do so again next year. The Home missions council also cooperated. The officers for this year were reelected, as follows: President, Dr. George P. Baity,

Kansas City, Mo.; director, Dr. George T. Arnold, Topeka, Kan.; dean, Dr. Larimore C. Denise, Omaha, Neb.; secretary-treasurer, Rev. C. E. van der Maaten, Hollister, Mo.

Special Correspondence from Cleveland

Cleveland, August 9.

SO MANY of her pastors have gone to Europe that Cleveland has been suffering from an actual shortage of pulpit supplies in recent weeks. An original device for meeting the situation has been

Community Leaders as Summer Preachers

the use of representatives of the various welfare agencies as substitute preachers. On Sunday, Aug. 10, the following veterans of innumerable Community fund campaigns appeared in our pulpits: Municipal Judge Lee E. Skeel in Grace Presbyterian church, H. H. Cully, principal of the Glenville high school, in the Church of the Cross (Methodist), Rev. Phillip Vollmer, superintendent of Fairview Park hospital, in Trinity Methodist church, and William A. Kenney of the humane society in Calvary United Brethren church.

Church News in the Morning Paper

One of the reasons for the decline of the denominational weekly is that its function as a disseminator of religious news has been taken over to a remarkable extent by the daily newspaper. As most church happenings are at night, religious news "breaks" for the morning paper. The Cleveland Plain Dealer, our only morning daily, has for years spent considerable sums of money in gathering religious news, not only covering the city, but frequently sending men to the national conventions. For over three years the position of church editor has been held by Guy Clemmit, a lay member of the Euclid Avenue Christian church, who combines 18 years of newspaper experience with a real understanding of both church life and theology. Every week Mr. Clemmit gathers a column of sermon selections for the Monday morning paper. When asked why he printed sermons he answered, "Because the public likes to read them!" That is news to most ministers.

"Brother, Let Us Help You"

Cincinnati seems to have given birth to something new under the sun in the form of the "Ministerial League of America," a corporation not for profit whose board of trustees consists of two ministers (Methodist and Evangelical), one lawyer, one "engineer and builder" and one manager of an automobile sales agency. Their publicity carries the following appeal: "Brother, let us help you into a bigger and better atmosphere where you can increase your own usefulness and give your family the comforts of life to which they are justly entitled." The leaflet does not state whether these aims are to be attained by means of labor union tactics or an endowment fund. Dues are ten dollars a year, and the enrolment card carries a blank on which the new member can signify whether he would like a new church,

also another card on which he is asked to describe any vacant churches he may know about. On the cover are cuts of sample buildings presumably waiting to call members of this new organization. We have kept our ten dollars.

A Successful Pastorate

In a world of change some people manage to stay put. Thirty-five years ago this summer Henry Schmidt graduated from Union theological seminary and came to Cleveland to assume the pastorate of the Third Reformed church. The population has shifted several times and the church has moved and rebuilt, but Henry Schmidt is still in his first pastorate. On his thirtieth anniversary the congregation gave him an automobile, on his thirty-fifth they sent him to Europe, and in another five years they will presumably send him around the world. The secret of Mr. Schmidt's success has been the faithful performance of his pastoral duties, a good wife, and a large family of well-liked children.

New Congregational Pastors Come to Akron

The two Congregational churches of Akron have both called new pastors. Noble Strong Elderkin comes to the First church as the successor to Lloyd Douglas and John Phillips. During the world war Dr. Elderkin was compelled to resign a prominent church in the suburbs of Chicago because of his convictions. For the past ten years he has been the pastor of the Pilgrim Congregational church of Duluth, and now enters one of the most prominent pulpits in the denomination. At the same time Marvin R. Brandt comes to the West Congregational church of Akron after twelve years in Sheboygan, Wis.

And So Forth

A further step in the merger of the Congregational and Christian bodies has been taken in the appointment of Rev. McD. Howshare of the former Christian body as assistant superintendent of the Ohio Conference of Congregational Christian churches. . . . Fairview Union church, organized as a community church but later affiliated with the Congregational body, has called to its pastorate Dr. David Bovington, formerly minister of the old First Baptist church of Cleveland, now merged with a new organization on the Heights.

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Pope Will Broadcast to The World

A radio station for the vatican has been provided, and it is reported that Pope Pius will deliver an address to the radio world sometime in November. His message will be in Latin and will probably be repeated in translated form by local stations.

Correspondence from the Pacific Northwest

Portland, Oregon, August 5.

THE action of the state convention of Washington republicans in putting a plank for the repeal of national prohibition into their platform has stirred the dries to resentment. The majority was

only 8, while some 80 votes in the King county (Seattle) delegation of 240 were dry but were

forced to vote wet under the unit rule. The convention also denounced the world court, for which most people blame William Randolph Hearst, who owns the only morning paper in Seattle, as the prime cause. The coup will be valuable only to the wets in aiding them to advertise that Washington, home state of Senator Wesley L. Jones, has taken a backward step. The state is dry and will so continue. Neither democratic nor republican convention dared to raise the question of repealing state prohibition, which is more drastic than the national variety. Convention platforms in Washington are not binding on candidates, and a number of republicans have already repudiated the obnoxious instrument. The Washington dries are embarrassed by a division of opinion concerning the integrity of the federal enforcement unit at Seattle. The director and his legal assistant have been indicted by the grand jury for bribery, largely on the testimony of bootleggers whom they had previously sent to the penitentiary. It is understood that Senator Jones and the treasury department are disposed to stand wholeheartedly behind them, while the officials of the department of justice, including Mrs. Mabel Walker Willebrandt, who was lately in charge of enforcement matters, are inclined to take a more critical view of their activities.

Inventory Time

Practically all the churches have held their annual gatherings. The reports indicated a maintenance of the status quo, both in church membership and in contributions to benevolences. In view of the fact that population is not growing and that business is poor, this showing is not so bad. Most of the preachers out this way must work hard to stay where they are. The migratory population and an enticing outdoor climate make the task of institutional religion doubly difficult. . . . The Methodists of Oregon and Washington were informed that their theological school—Kimball, at Salem, Oregon—had suspended operations for a year and they were asked to appoint commissioners to explore the possibilities of starting a first-class school to serve the whole Pacific coast. They appointed commissioners as did the two conferences in California, and as Montana and Idaho will doubtless do this month. While

there is now no Methodist school west of Denver, the other major churches are well equipped, most of them having institutions located around San Francisco bay. There is some sentiment in favor of working out an affiliation with the Pacific school of religion at Berkeley. Obviously the first thing the Methodists must do is to live up to their traditions and take up a collection! For this is one of the situations when "money talks" with unrivaled eloquence.

* * *

And So Forth

The citizens of Seattle and Portland were chilled by the figures of the official census, which showed each city to fall 50,000 short of the number it had been led to expect. They felt relieved by the discovery that almost all the missing had settled just outside the city limits, thus avoiding taxes, but still participating in the blessings of urban life. Both business men and church administrators will now proceed to cultivate this overlooked sector. . . . The foundation stone for the new St. Mark's cathedral, Seattle, was recently laid by Bishop S. Arthur Huston. The new structure is to occupy a slightly location and will have a tower 315 feet high which will be visible for many miles. . . . Thirty-two more citizens of Shoshone county, Idaho, including the mayor and chief of police of Wallace, have been found guilty of conspiracy to violate the Volstead act. In this mining territory the customary frontier irritation at summary laws is powerfully reinforced by the large percentage of population coming from Mediterranean Europe. . . . The seventeenth session of the Pacific Coast theological conference was held at the First Baptist church, Vancouver, B. C., July 8 to 11. Among the American speakers were President S. B. L. Penrose of Whitman college, Walla Walla, and Prof. J. Hudson Ballard, of Occidental college, Los Angeles. The latter has been acting as vacation preacher at the First Presbyterian church, Portland. . . . The First Presbyterian church of Tacoma, Wash., one of our largest congregations, has secured a new pastor in the person of Dr. R. T. Brumbaugh, who comes from Bethany church, Philadelphia. He will receive one of the highest salaries paid in this section. If the precise amount may not be stated, perhaps the observation may be permitted that salary schedules in the Pacific Northwest are lower than those elsewhere in churches of comparable size and financial ability. This fact tends to interrupt the free and even circulation of ministerial personnel. Perhaps the canny laymen believe that the climatic felicity and scenic beauty here to be found entitle them to a reduction in the amount of cash actually paid.

EDWARD LAIRD MILLS.

Plan Church Union Magazine In South India

The continuation committee of the South India joint committee on church union is

launching a bi-monthly magazine to be called "Church Union—News and Views." The editorial board will consist of the Anglican bishop of Madras, Rev. J. S. M.

Hooper, K. T. Paul, and Rev. J. J. Banninga. Mr. Banninga will act as managing editor.

Ex-editor of "The Menace" Dies

Rev. Theodore Walker, for many years editor of the Menace, anti-Catholic newspaper, died at San Diego Aug. 5, at 80 years of age.

BOOKS RECEIVED

- The Social Teaching of the Church, by W. R. Inge. Abingdon, \$1.00.
The Communion of the Christian with God, by Wilhelm Herrmann. Translation revised and enlarged after the fourth German edition. Putnam, \$2.50.
The Letters of Sacco and Vanzetti, edited by Marion Denman Frankfurter and Gardner Jackson. Vanguard, \$75.
Marriage and Romance, with other studies, by J. Paterson-Smyth. Revell, \$1.50.
The Great Unities, by John Macbeath. Revell, \$1.00.
Church and State in Massachusetts, 1740 to 1833, by Jacob C. Meyer. Western Reserve University Press.
The Master, a Life of Jesus Christ, by Walter Russell Bowie. New edition. Scribners, \$1.00.
The Hero in Thy Soul, by Arthur John Gossip. New edition. Scribners, \$1.00.
The Motives of Men, by George A. Coe. New Edition. Scribners, \$1.00.
Twice Born in Russia, by Natalia Petrova. Morrow, \$2.00.
The Prophet of San Francisco, Personal Memories and Interpretations of Henry George, by Louis F. Post. Vanguard, \$3.00.
The Adventures of Ephraim Tutt, by Arthur Train. Scribners, \$2.50.
Beliefs That Matter, by William Adams Brown. New Edition. Scribners, \$1.00.

Correspondence from Southern California

San Diego, August 11.

ONE thousand Presbyterians, assembled in their synodical convention in Immanuel church, Los Angeles, July 28, voted enthusiastically and unanimously in favor of a union of all Presbyterianism and

Methodism! These delegates represented both the laity and the clergy and both Arizona and California and both those who are called United Presbyterians and those who are not. One thousand of them! This is a gesture and more. It expresses a rising tide of feeling in the hearts of leaders in close touch with the field.

If Good for Nuts, Why Not for Churches?

It is not strange that this significant action was taken in California. California has a phrase of its own that antedates all synonyms of "merger": "Get together." It is the home of two great cooperative movements, the walnut-growers and the orange-growers. On the very day that these forward looking Presbyterians voted for a great ecclesiastical merger and for a larger measure of cooperation, the grape-growers of California announced that approximately 89 per cent of the acreage of the state devoted to viticulture had been signed up for another great marketing cooperative. This means more than 400,000 acres and as California grows 90 per cent of the grapes marketed in the United States it does not require much imagination to see what this action must mean. However, its bearing upon the religious work of the state is very direct; for the anarchic conditions that have long obtained in the grape-growing sections of our commonwealth have made the vigorous prosecution of religious undertakings almost impossible.

A California Correspondent's Idea of Arizona

In this connection it may be said that already the effects of the Boulder Dam project may be seen in the increasing number, not of tourists but of settlers coming to California. The book of Nehemiah and the book of Ezra take on a new pertinency just now as we have seen and heard afresh that great academic spirit, Secretary Ray Lyman Wilbur, plead that we become more water-minded and less Arizona-minded. As it was in the days of Nehemiah so is it in our day. While the Hoovers and the Wilburs and Teagues are building our Jerusalem out here anew those Arizonians aided and abetted by their governor and attorney general, continue to hurl legal missiles of all kinds at us, hindering our work and "riling" our spirits! But being such men as we are we shall have to go ahead!

Fear Drys May Split Primary Vote

We are just now in the midst of a pri-

mary campaign including the selection candidates for the governorship and with our usual astuteness we have two perfectly dry and honorable men running against one notoriously wet candidate for the republican nomination. Byron Fitts, who has hardly made a start to clean up the stables of Los Angeles county, has been persuaded by his friends to run for governor, on the ground that Los Angeles is no worse than San Francisco. The present governor, C. C. Young, has been a consistent "dry" working for years against the legalized liquor traffic as it was and for law enforcement in these later years. The Anti-Saloon league has departed from its custom and endorses Gov. Young and the state executive of the W. C. T. U. does the same. And true to form preachers and churches split between the two candidates in their support. In spite of this lack of strategy on the part of the "drys" it seems hardly likely that Mayor Rolph, for twenty years mayor of San Francisco, can be elected governor or even nominated. But the primary comes this month and who can say what may happen in these "dog days"?

JAMES ALLEN GEISSINGER.

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